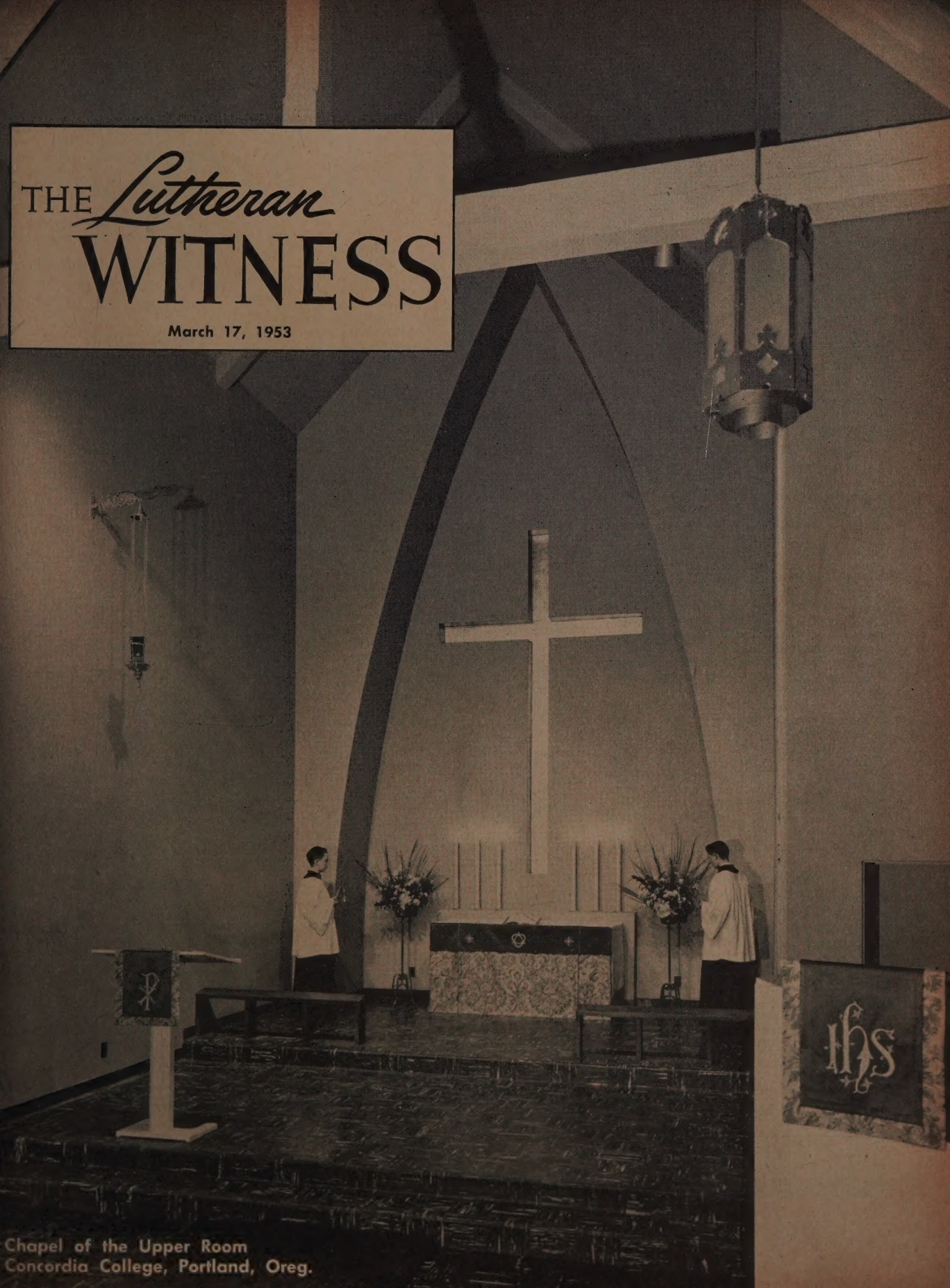
THE Lutheran WITNESS

March 17, 1953



Chapel of the Upper Room
Concordia College, Portland, Oreg.

Letters

This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld upon request. We reserve the right to reject, print in full, or omit matter not pertinent, according to the nature of the letter and space limitations.

The opinions expressed by readers are not necessarily those of the Editors.

GOOD IDEA

DEAR EDITOR:

Students of every faith were thrilled by the report that microfilm copies of the Vatican's fabulous collection of manuscripts are now available in St. Louis to qualified scholars. These manuscripts are written in almost every known tongue, with subject matter ranging from theology, philosophy, and Biblical history to music, law, art, Latin and Greek classics, and archaeology.

Apart from the obvious cultural reasons for making these priceless manuscripts available in the United States, the Catholic lay organization that sponsored and financed the project wished to make sure this material would be preserved if the originals should be destroyed.

While we, too, can rejoice in having made available priceless records of Lutheranism in America to qualified scholars through our Concordia Historical Institute, yet an even greater array of important records are not now available and are in imminent danger of loss and destruction. These are to be found in the archives of congregations in Missouri, Illinois, New York, California, and elsewhere. These, too, should be preserved and made available to scholars.

The cost of microfilming these records, including camera, projector, and storage cabinets, should not exceed $25,000. As our Synod apparently cannot allocate these funds for the preservation of records of inestimable value, perhaps one of our lay groups — the Lutheran Laymen's League, the Walther League, or the Lutheran Women's Missionary League — will finance this project.

Kirkwood, Mo. A LUTHERAN SCHOLAR

KEEP IT SERIOUS

DEAR EDITOR:

In defense of "In a Lighter Vein," you quote chapter and verse. You could even quote a 20th-century collect to support it:

"Grant us, O Lord, the saving salt of a quick sense of humor; that it may constantly savor the common fare of daily life, and be to us a sign and pledge of good companionship."

This collect is quoted from Dean Willard R. Sperry, *Prayers for Private Devotion in Wartime.*

For my part, keep it "in a serious vein."

W. HARRY KRIEGER
Pastor, Trinity Church

Traverse City, Mich.

OUR OBLIGATION

DEAR EDITOR:

The youth of our Church is again going to confirmation instructions and learning the Christian doctrine from Luther's Small Catechism and the Bible. Besides, they are also learning about the Reformation. Then, too, through the year some of our young people are going with Catholics and are expecting to be married. The Catholic Church is trying hard to distort the Reformation, yet their own encyclopedia admits their fault.

I've often wondered if it would not be good to tell our young people something about the Catholic religion; in their own encyclopedia the Catholics themselves tell about the Reformation and what led up to it. If our pastors would tell their young confirmands and those about to turn Catholic what the *Catholic Encyclopedia* says, no doubt many would have their eyes opened before it's too late. It is our Christian obligation to give all the information we can.

I am glad the WITNESS is giving us some more information on lodges. Three weeks ago the L. L. L. had Pastor Wiechmann lecture on lodges, particularly the Masons. People are writing pro and con in the "Readers' Column" of the *Milwaukee Journal* about this subject. The *Journal* published practically the entire talk of Pastor Wiechmann. Yet it is amusing what some people write about their conception of lodges.

Milwaukee, Wis. AD. KRUEGER

BIBLICAL

DEAR EDITOR:

In one of the LUTHERAN WITNESS Supplements it is said in the obituary of one of our pastors that he *"was taken to his eternal reward."* As this phrase reoccurs time and again within circles of our Church, I feel that I should take exception to it as something which is entirely un-Lutheran and which must have crept in from Catholic or certain sectarian circles. It not only stands against Luther's *sola fide,* which is one of the cornerstones of our doctrine, but, worse still, is in clear contradiction to Scriptures, as Rom. 3:24 and Eph. 2:8, 9 clearly prove. Nor can we evade the issue by trying to give the word "reward" an interpretation which does not imply "salvation by good works."

Webster's dictionary defines this noun as "compensation for services," and as such it will be understood by any unprejudiced layman reader. As this is a matter of grave concern and offense to many of our members, still firm in Lutheran doctrine, you should give it your serious attention.

Hinsdale, Ill. H. BLEIBTREU

NOTE: *The phrase is thoroughly Biblical. See Matt. 5:12; 10:41, 42; 19:28; Luke 6:23; 14:14; Rom. 2:6, 7; 1 Tim. 4:8; Rev. 14:13; to mention only a few. We must distinguish between the gift of forgiveness of sins (a prerequisite) and eternal life on the one hand and the reward in eternity for good deeds done in faith in this life. The reward is not an earned reward, but one of grace. Besides, God Himself is the Author of the Christian's good works.*

PRAYER FOR BOYS IN KOREA

DEAR EDITOR:

My family has become quite bitter over a situation that exists in our . . . churches. Sunday after Sunday we leave church with the same feeling. Our clergymen pray for mothers and their new babies, new marriages, etc., but not one word of prayer for our boys in Korea, who are fighting the very forces threatening to destroy our churches. Why?

The Roman Catholic Church seems to think it is an important thing that these boys are doing.

Why don't we speak to our own clergymen about it?

Indiana R. A.

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THE COVER

The Chapel of the Upper Room, Concordia College, Portland, Oreg., was dedicated in September, 1951. President Thomas Coates said when he visited the WITNESS office: "The chapel is the most important building on the campus and the focal point in the students' life and program."

Designed for youth in the service of Christ, the chapel is simple in line, yet challenging in color. Against the turquoise ceiling are white crossbeams. High lancet windows on the west wall admit light through colored recesses. In front of the 14-foot cross in gold-leaf intaglio stands the white Italian marble altar. Flemish black is the finish on the oak pews. The asphalt tile floor is black in the nave, dark green in the chancel. Pulpit and lectern are white. Paraments are in five liturgical colors.

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A Cup of Water

By PAUL G. STEPHAN
Pastor, Mount Calvary Church
St. Louis, Mo.

The word *super* has a great appeal, as the editor of any comic book well knows.

Pick up almost any newspaper, and you will find the words *colossal, stupendous, biggest, immense,* and *vast* appearing many times. In a day that emphasizes big things, such as huge dams, powerful machines, gigantic battleships, enormous planes, lofty skyscrapers, big business, mammoth storehouses, tremendous ranches, the terrific energy released in modern bombs, little things appear unimportant.

Small Things a Blessing

A cup of water is a little thing. It is the most commonplace and the least costly of all things, and yet in the hands of Jesus it became a big thing, a penetrating sermon. The same Jesus who took for His text the mustard seed, the candle, the lilies, the fishnet, the sparrow, and the hair on the human head, took a cup of water and turned it into a lasting sermon. He said: "For whosoever shall give you a cup of water to drink in My name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." It teaches everyone that small things are important, that much happiness can be spread, much good can be done, and much help can be given through small things; that any act of kindness, however small, if done in a right spirit, out of love to Christ, who died for all, and to the glory of God and the welfare of humanity, brings a blessing. It is not the greatness of the deed that gives it value, but the spirit in which it is done. A cup of water is practically nothing, just running idly from a tap or coming from a cistern or a well, but when in the spirit of love you give the water to someone suffering from raging thirst, the gift brings a blessing. Another small thing was the widow's mites, lying unnoticed among the many gold and silver coins in the treasury, but because of her faith and love, her contribution was far from a trifle.

Many of the legends that cluster about the life of our Lord teach the same lesson. There is the story of St. Veronica, who is said to have wiped the agonized face of Jesus as He walked along the *Via Dolorosa,* the Way of Sorrows, to His death on Calvary. It was just a little thing to do, but the face of the suffering Savior was imprinted upon her handkerchief. And there is another legend of the robin that pecked at the blood-stained nails which fastened the Savior to the cross. The bird's effort to remove the nails from Christ's bleeding hands and feet was just a little thing, but thereby the robin received his red breast as a reward. The little thing, the little gift, the little deed, the cup of water, when given or done in the name of Christ, brings blessing.

Do What You Can

Don't trouble yourself if you cannot do the big things; do what you can! Don't say: "I wish I could leave a large endowment to my Church!" The Lord knows what you can give. Give what you can! A dime which those who can afford no more regularly give to Christ will accomplish big things for the Lord. Do what you can! Give a cup of water, render some small service consistently, and you will help your congregation and your fellow men immeasurably. There are cups of water within reach of everyone. There are little acts of kindness which we can all do — a cheerful "good morning" to others, a service of a physical nature, an evangelical approach to the delinquent member, a visit to those who are sick, a helping hand wherever needed.

Little Things — Great Effects

Have you ever stood on the banks of the Mississippi and watched the water flow? It is a great river trafficked by barges, boats, steamers, and other naval craft. But if you were to go to the source of the "Father of Waters" in Minnesota, you would find a tiny rivulet. The stream grows and swells into the mighty Mississippi. What the little drops of water are to this river as it flows along, the little acts of kindness are to our lives. Little things often produce the greatest effects. Science says that there is sufficient electricity in a dewdrop to shatter a rock. So a kind act, a piece of bread, a cup of water, an insignificant service to someone else may save his life. When a soldier lies wounded on a battlefield, he does not want a sumptuous banquet with costly wines and exotic fruits; he cries for water. And so we, on the battlefield of life — weary, wounded, sick, and sorry — do not want great things, but little acts of kindness, little words of sympathy, love, and encouragement — little cups of water.

"The Gift Without the Giver Is Bare"

We may perform charitable deeds, big or little, wrongly, without love. A man may sign a check for a thousand dollars, just to say he had done so, or with a proud display, but it will not be entered on the right side in God's record book. We may give a sandwich in such a way that the receiver feels like a beggar — the food sticks in his throat and almost chokes him. With our cold patronage we may break someone's heart or even hurt the Lord when we give grudgingly. We may make a wound smart more by the way we bind it. But that is not doing and giving in love. You may say only a word; yet it can break a heart or comfort it; bless a life or blast it. Some people like to go about saying unkind, untrue things, which are like cups of vitriol, burning and wounding. But a kind word, a cheerful greeting, a merry laugh, a ready phrase of sympathy, are like a cup of water, bringing a blessing.

Prayer a Mighty Lever

In a spiritual way, a few apparently insignificant words spoken to someone without Christ may lead him to the Cross and to faith in the Christ of the Cross. And then there are the seemingly little prayers. One of the greatest blessings we Christians enjoy is the privilege of being able to knock at God's gate to ask a favor for someone else. A philosopher said that he could move the world with his lever if he could only find a place upon which to rest it. You have a lever that can move heaven and earth. Bend your knees and pray! Use that mighty lever of prayer in the Savior's name for yourself and others. It may take only a few seconds; it may be just a little thing that you ask, but it may mean something as big as heaven for someone else.

You and Your Conscience

By WILLIAM ADAM
Pastor, Trinity Lutheran Church
Lowell, Ind.

Not every conscience is God-pleasing

EWING GALLOWAY

How do you get along with your conscience? Does it make you feel happy, or does it fill you with terror? Do you follow it faithfully, or do you seek to suppress it? As Christians we should be vitally concerned that our conscience is at all times God-pleasing.

What Is Conscience?

Literally the word *conscience* means "with knowledge." Conscience is a power of the soul which has to do with knowledge. Yet not with any and all knowledge, but with the knowledge of right and wrong. This is clear from Rom. 2:14, 15, "The Gentiles . . . show the work of the Law written in their hearts, their conscience also bearing witness." The Gentiles, the heathen, had by nature not only some knowledge of God's Moral Law, but they were also endowed with a conscience which judged what was right and wrong according to it.

It is also apparent that conscience is not acquired by education, as the evolutionists contend, but it is concreated. For God endowed the Gentiles with a conscience which judged according to the Moral Law He wrote in their hearts.

Who Has a Conscience?

Again, all human beings have a conscience, infants and children as well as adults, the most barbaric and savage heathen as well as the most civilized and cultured Christians.

Because the voice of conscience often speaks with great authority in man, some falsely conclude that conscience is the voice of God in man. But this cannot be. It certainly was not the voice of God which prompted the unconverted Saul to persecute the Christians, even though in doing so he followed the promptings of his conscience. Thus conscience is not the voice of God in man, but is a God-given power of the soul, which can, however, be misguided.

Functions of Conscience

The function of conscience is to bear witness, to testify to ourselves in moral matters. It is a marvelous power to look within ourselves and to commune with ourselves; to urge ourselves to do right and to warn ourselves against wrongdoing; to judge our thoughts, words, and actions according to what we consider to be right and wrong; and then to commend ourselves if we have done what we consider right or to condemn ourselves if we have done what we consider wrong. Only rational beings can do this. But such is the wonderful function of conscience.

This witness-bearing function of conscience is threefold: conscience acts as a *monitor,* a *judge,* and an *executive.*

Monitor

Conscience acts as a monitor when it urges us to do right and warns us against wrongdoing. It gives us a sense of obligation, which produces within us the feeling of responsibility toward a Higher Being. Thus when Joseph was tempted to sin, he said, "How, then, can I do this great wickedness and sin against God!"

Judge

Conscience also acts as a judge. Even before the act is carried out, if there is reflection beforehand, conscience judges whether the contemplated act is right or wrong. Conscience as a monitor then acts upon the will to do the right and avoid the wrong.

But sometimes we act impulsively, without forethought; and sometimes we act against the warnings of conscience. After the act has been committed, or if we have neglected to do our duty, conscience again judges whether our action or neglected action is right or wrong. Thus conscience may act as a judge both before and after our actions.

Executive

Conscience also acts as an executive. It carries out its own judgments. If we have obeyed its promptings, conscience commends us for our obedience and excuses and defends us against anything that might challenge the correctness of our conduct. The resultant feeling is one of joy and satisfaction. Such a conscience is called a good or pure conscience. On the other hand, if we have disobeyed the promptings of conscience, there arise thoughts in our mind that accuse us of wrongdoing or neglect of duty. Thus conscience condemns us and produces within us the feeling of guilt. This is called a bad, an evil, conscience.

Thus conscience acts as a judge and a monitor before the act, and as a judge and an executive after the act.

A Guided Conscience

Not every conscience is a God-pleasing conscience. A person's conscience may be so grossly misguided that he sins against God and man by following it. Conscience is like a moving automobile. The motor drives it forward; but if the driver does not steer it aright, it will go off the road and into the ditch, or, worse yet, it will crack up. Conscience is the motor which urges us to do what we consider right. But conscience must be rightly guided if it is to be God-pleasing.

What is the true and certain guide? God's infallible Word. As the Psalmist says: "Thy Word is a lamp unto my feet and a light unto my path." God alone has the right to determine what is morally right and wrong. Hence His Word alone can guide conscience aright.

A Misguided Conscience

It is not pleasing to God when consciences are misguided, as so frequently happens. Many place the word of man above the Word of God, such as the Roman Catholics, who put the word of the Pope and the decrees of

the church councils above God's Word; or the Christian Scientists, who put Mary Baker Eddy's book *Science and Health* above the Scriptures. Rationalists and Modernists place human reason above the Word of God. We Lutherans must beware lest we put the word of our great theologians, such as Luther, Walther, and Pieper, above God's Word.

Conscience is also misguided if human opinion, public opinion, or social acceptance are made the criterion of conduct. It is so easy to ask: Will I be popular if I do so and so? Rather should we ask: What does God want me to do? In line with this is the false standard of expediency which many people set up for their conscience to follow. Such are guided not by the Word of God, but by whatever is for their own temporal gain.

Many people think that conscience errs when man is misguided and goes against God's will. But it is not conscience which errs, but the standard upon which conscience acts is wrong. Thus what is popularly called an erring conscience is in reality a misguided conscience.

An Enslaved Conscience

The enslaved conscience is a misguided conscience. Conscience may be enslaved by superstition. There are many nominal Christians in our land who are enslaved by such superstitions; for instance, that it is bad luck to break a mirror, to walk under a ladder, to use the number 13; that to ward off evil you must knock on wood, nail a horseshoe over the door. To get rid of such enslavement of conscience, the intellect must be guided aright by the Word of God and taught the foolishness and wickedness — the idolatry of such superstitions.

A Tyrannized Conscience

The tyrannized conscience is somewhat similar to the enslaved conscience. To urge obedience to man's word as though it were God's Word is to tyrannize consciences. Thus the Roman Catholic tyrannizes consciences by forbidding the use of meat and certain pleasures during the season of Lent. We must beware that we do not seek to force others to do our will in matters of Christian liberty, as though it were their God-given duty to do so. This is called legalism.

What if a person has scruples, uncertainty regarding a moral question? We note that conscience does not have the scruples, but the intellect is uncertain as to what is right or wrong. Such a state of mind is displeasing to God, who says: "Let every man be fully persuaded in his own mind," Rom. 14:5. If you do not know what to do, study prayerfully the problem under consideration on the basis of God's Word until conviction is reached.

Obey Conscience

A God-pleasing conscience must be rightly guided not only in some things, but in all things. Even though conscience is misguided, it should always be obeyed. Disobeying conscience results not only in sin, but also in the weakening of character. It may lead to mental confusion, disintegration of personality, and thus to deep-seated mental illness, to insanity. It may also lead to loss of faith, to the sin of obduration, and to the sin against the Holy Ghost. How important always to follow our conscience!

An Active Conscience

A God-pleasing conscience is one which is active in its response to God's will. Conscience may be active subconsciously, even when we are asleep. Many a person has been aroused out of his sleep by his conscience' producing terror because of his sins.

In the conscious state, conscience is not always active. For we are not always occupied with moral matters. But the moment a moral situation confronts us, the moment we are called upon to choose between right and wrong, then conscience goes into action, first as a judge and then as a monitor, urging us to do what we consider right and to avoid what we consider wrong.

Conscience may also be activated after an act has been performed. Acting as an executive, conscience may either commend or condemn the act. The very completion of a good work may incite conscience to voice its approval and to produce feelings of joy and satisfaction. But if the voice of conscience has been suppressed, it may condemn us. This may take place immediately after the act has been committed or not until years afterward, to rob one of peace of mind.

In the providence of God many things can start conscience acting as a judge and executive after an act has been performed. It may be some word of God heard in church. It may be something read in the newspaper, in a book or a magazine. It may be something heard over the radio or seen over television. It may be sickness which comes upon us, danger which confronts us, or death which stares us in the face. In some way conscience is moved to commend or condemn us.

An Inactive Conscience

An inactive conscience may be called a sleeping, weak, paralyzed, calloused, hardened conscience.

What makes conscience inactive when it should be active? It is lack of conviction. If we are firmly convinced that we should do something, then our conscience urges us to do it and keeps on urging us until we either follow it or suppress it. But if we lack conviction, if we are not fully persuaded that we should take a certain course, then action is paralyzed. How important that we get the conviction from the Word of God that we ought to read our Bible daily, engage in personal mission work, give liberally of our time, talents, and treasures for the Lord's work! For, once we have this conviction, our conscience will keep on urging us to such activities.

(Continued on page 13)

EWING GALLOWAY

God-pleasing conscience . . . rightly guided by God's Word

WANTED: *Women for Church Work*

By ROBERT H. JUST
Manager, Hickox Secretarial School, Boston, Mass.

Women can help the church by working among the children

PHILIP GENDREAU

One of the major sociological problems of our time is that of women—what are our highly trained women going to do with their training after they have left the normal employment market to enter marriage? Almost every day there come to my desk college-trained women who have held responsible positions in business before marriage, but who now find themselves restless and groping for some sense of satisfaction to be drawn from their lives. Certainly the first responsibility of the mother and wife is to the home, but modern living trends, smaller living quarters, and numerous labor-saving devices give the woman many unused hours.

The Church's Problem

Most of the women who come to me are seeking employment in the secretarial field, but in almost all cases they present one of the basic conflicts that nag at our present-day social structure: they want to work, they want to be useful, but their husbands have accepted the idea, if at all, with little grace. While we live in a society that trains its women for responsibility both through its educational process and by giving them more and more responsible employment, the man has not been conditioned to relinquish his role as the breadwinner and protector of his hearth; he considers it a reflection upon himself if his wife wishes to re-enter the lists of the employed, and probably with good reason. This is the awkward situation that has been developing during the past generation or so; it is a sociological problem, but certainly any problem of our society is a problem for our Church to face squarely. The Church can turn this problem into an asset.

It is a basic tenet of psychology that every person needs some reason for being, must have the consciousness of his own usefulness to his fellow man. Most of the male members of our churches have, or can easily obtain, this sense, both from their regular business contacts and from the church work they do in their free time. But certainly the cry is rising continually from our men that they would like to do more for the church, that they would like to broaden the scope of the church's work, but that they just do not have the time.

The Church, however, is never going to utilize its woman power unless a real plan is organized, a plan such as has been so effective in developing our Sunday school teaching staffs. A general call to all women in the church to rally round and work in the church will probably sound very nice and will probably result in nothing. Let us, then, examine some of the areas in which we can utilize this largely untapped resource.

Social Workers

Probably every one of our pastors fervently wishes he could free himself at least partially from the constantly increasing load of problems that confronts him in the realm of social work. We probably do not have trained social workers in our congregations, but we undoubtedly do have one in our area, probably the institutional missionary. If five of our college-trained women would take a course with him for, say, one day a week for six months, or would attend a part-time course in practical social work and would then spend one day a week thereafter acting as counselors in all these problem areas, the congregation would have a full-time social worker and release the pastor for more strictly spiritual duties.

Deaconesses

One quick look at the list of deaconesses available from Valparaiso and the number who are requested will show us the great need for workers among the women and children of the congregation. Certainly every congregation would have a deaconess if it could afford to pay her. If ten of our women would take a course from the pastor in the basic skills of the work for a half day a week for three months, and thereafter went out the same length of time to help mothers who are sick, to call on the parents of Sunday school children, to welcome newcomers to the community and invite them to attend church, we would have a full-time deaconess.

Secretaries

If a congregation does not have full-time secretarial help, it needs it; if it does, it needs more. Every pastor will testify to an ever-growing amount of clerical and detail work that has to go over his desk. How many housewives have done office work before their marriage and have now laid aside skills which the church greatly needs! If twenty such women put in one half day a week at the church office typing, mimeographing, addressing, filing, repairing books, answering the telephone, and doing other clerical duties that come up in the parish, the congregation would have the necessary secretarial help.

"Evangelists"

No pastor can make all the calls on church prospects and on delinquents that he would like. If forty women banded together and made one hour-long call a week, the congregation would have a full-time "evangelist" at work. Again there would have to be some training, probably by the pastor, but his time spent in this manner would produce a bountiful return.

Janitors

Yes, janitors. All our other categories have assumed women of more or less training, but we can already hear the cry: "But I have no training." Few of our congregations, except the largest, can afford a full-time janitor at today's prices, and still that poor functionary is expected to do more than even a full-time man could possibly accomplish, superintended by every member of the congregation who can find a bit of dust here, the washbowl that is not quite spotless there. Certainly no woman can say that she is not thoroughly trained to do the light housekeeping chores. If a group of women contracted to do this work on a regular weekly basis, the part-time janitor could do the heavy work.

Through a real organized effort to channel and utilize the abilities of our women in the church we will be helping to make lives meaningful and at the same time accomplish a great deal for the Lord and His kingdom.

By CARL ALBERT GIESELER, Th. D.
Professor of Religion, Valparaiso University

ST. PATRICK, EVERYBODY'S SAINT

Comes again the seventeenth day of March and with it the annual "wearing of the green" by descendants of Irish immigrants and others in honor of St. Patrick, patron saint of Ireland.

Why should one group of American citizens be singled out for such a special distinction? Why should members of the different American churches give homage to a saint of one of the Christian sects in our country?

There was a time when a cross on a steeple was considered a sure sign that you were looking at a Catholic church, and when a cross worn on a necklace indicated that the wearer was a member of that Church. A more general usage of the cross among Protestants has brought out the fact that the cross is a symbol of the religion of all Christians. So St. Patrick is not the saint of one Church but of all churches. He is "everybody's saint." He lived at a time when the many denominations of today did not exist. He did mission work in Ireland when the Irish Church was young and when it was not under the jurisdiction of any central authority in a faraway country. While the Roman Church claims that St. Patrick placed himself and his work under the Bishop of Rome, this Church has never canonized Patrick, but permits him to pass as a saint by popular usage. He was a plain, simple, but forceful Gospel preacher, who felt called to go to Ireland and to do his share that the words of the Psalmist might be fulfilled: "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before Thee."

St. Patrick, Our Man

In his reminiscences the sainted Pastor J. D. Matthius writes that one of the favorite sayings of Professor G. Schaller, professor of Church History at his time at our St. Louis Seminary, was: "Patricius is our man." In his recent book *A Handbook on the Papacy* Bishop William Shaw Kerr agrees. He writes: "The ancient Celtic Church did not know of obedience being due to Rome. . . . The influence of the invading Danes, who became Christians, prepared the way for the growth of Roman prestige. Not until the twelfth century did the Celtic Church of Ireland enter into formal relation with Rome. . . . The Norman Conquest later in the century completed the overthrow of the Celtic Church as an independent organism."

St. Patrick is therefore not a Roman Catholic saint, but is everybody's saint, yours and mine.

His Legendary Life

The career of St. Patrick is involved in considerable obscurity. The story of his life abounds with many legends and traditions. In fact, his existence has been doubted. But modern scholars, both Roman and Protestant, accept him as a historical personality, although widely varying views are held among them. His biographical *Confessions* are considered authentic, although they seem to have been tampered with.

Many full-length biographies have been written about St. Patrick, among which the one by J. B. Bury is the most used, although he follows the traditional interpretation. These biographers place the date of St. Patrick's birth anywhere between A. D. 372 and 493. His father was a deacon in the Scottish Church, and his son received a Christian education, but his general education was very elementary. At sixteen years of age St. Patrick, whose real name was Sucat, was carried off by Irish marauders, and he is said to have tended herds in Ireland as a virtual slave for six years. He escaped to Gaul, or modern France, and later returned to his native Britain and Scotland. There he had a "Macedonian," or rather a "Hibernian," call. He claimed he had heard "The Voice of the Irish."

The Missionary

Tradition tells us that Patrick first went back to Gaul for study and preparation, where he is supposed to have been ordained a deacon. Upon his return to Scotland at the age of thirty years he went to Ireland as missionary and Gospel preacher. He founded churches, schools, and monasteries everywhere in the wild and savage country. He overthrew the idols of the land, both literally and, as a result of his preaching, figuratively. The Irish Church flourished during his time. The most famous monastery was that at Armagh, of which he was later made Bishop. While his education was fragmentary, he knew the Latin Bible, but preached in Gaelic.

There is a legend that he was preaching in a meadow on the mystery of the Trinity. He stooped down and picked a shamrock and, holding it up before his hearers, said: "As this is one shamrock, but it has three petals, so there is one God, who is three Persons, Father, Son, and Holy Ghost."

Besides his *Confessions* other writings are ascribed to him, especially:

St. Patrick's Breastplate

This poetic, solemn covenant with God begins with the words:

I bind to myself today
The strong virtue of the Invocation of the Trinity:
I believe in the Trinity in the Unity,
The Creator of the Universe.
I bind to myself today
The virtue of the incarnation of Christ with His Baptism,
The virtue of His crucifixion with His burial,
The virtue of His resurrection with His ascension,
The virtue of His coming to judgment.

Toward the end of this rather lengthy dedication we read:

Christ with me, Christ before me,
Christ behind me, Christ within me,
Christ beneath me, Christ above me,
Christ at my right, Christ at my left,
Christ in the front,
Christ in the stern,
Christ in the chariot seat,
Christ in the heart of everyone who thinks of me,
Christ in the mouth of everyone who speaks to me,
Christ in every eye that sees me,
Christ in every ear that hears me.

He closes with the refrain:

I bind to myself today
The strong virtue of the Invocation of the Trinity:
I believe in the Trinity in Unity,
The Creator of the Universe.

Many St. Patricks Today

We may, if we wish, "wear the green" on St. Patrick's Day without apology. Thereby we are identifying ourselves with "the first distinguished missionary of the British Isles." We may resolve that we, too, want to be St. Patricks "to all the kindreds of the nations." For, says the Augsburg Confession, "the memory of the saints may be set before us, that we may follow their faith and good works, according to our calling."

Editorials

The "Witness" Watchword: **"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." — 1 Peter 2:9.**

Is Your Burden Getting Heavy?

God has promised to hear your prayers, but He has not promised to hear them precisely at the time and in the manner which you desire. God has promised that He will deliver you from your troubles, yet not always by removing them completely from your shoulders. Sometimes indeed He graciously grants all that we ask. We lie upon a bed of sickness and pain, we turn to God in humble repentance and beseech Him for recovery, and behold! He mercifully blesses doctor and medicine, surgeon and operation, so that our youth is renewed like the eagle's. What happy and thankful children we should be as often as the heavenly Father lets His face shine upon us to heal us from our ills!

Such attitude should be ours even when His answer was not as expected. Quite often God does not lighten the burden, but gives us increased strength to bear them. Many are the children of God whose burdens and crosses are seemingly welded to their shoulders. Think of the many blind, deaf, and infirm for whom to all appearances life holds out no hope for the removal of their handicap. Yet the heavenly Father answers their cries by granting them humble submission to His will and strength to carry on.

Such experiences are a blessing to God's people. "It is good for me that I have been afflicted, that I might learn Thy statutes," exclaims David in the 119th Psalm. Among other things, they safeguard us against worldliness and promote the longing for heaven. Manfully borne in a Christian spirit, they provide occasion to demonstrate the power of the Gospel and of the Christian faith. They are the means which God uses to keep us in touch with Him. Hence we should not only accept them, but thank God for them. They are God's way of expressing His loving concern for us.

Spring Plowing

As spring enters the land on the breezes of March, farmers look forward to spring plowing. As the sleeping earth awakes to sun and wind and rain, who would not find delight in the beginning of another cycle in the Creator's wise arrangement of seedtime and harvest, cold and heat, winter and summer?

When in the last century, blacksmith John Deere pioneered with the steel plow, he made one of the most useful inventions of all time. Then, after the laborious handplow, came the sulky, relieving the plowman of tiring footwork. Now the tractor plow, with its never-tiring energy and power to draw a double or triple furrow, would certainly surprise the whilom inventor could he attend a spring plowing. How he would marvel at the progress of events that began in his humble blacksmith shop!

Those who live close to the soil appreciate more fully the great miracle that takes place between seedtime and harvest: a sunny field growing its yield beneath a golden sun that sheds its radiance upon the earth; the water system of the clouds distributed by an Omnipotent Power. "Behind the snowy loaf is the mill wheel; behind the mill wheel is the wheat field; on the wheat field rests the sunlight; above the sun is God."

Riding high on his tractor, the plowman envisions long rows of corn and waving oats and wheat. His heart rejoices. He realizes also that in a matter of minutes a frustrated harvest can be turned back to the soil. Then beautiful words, spoken on Sunday by his pastor, echo in his heart, words contained in the liturgy: "Cause all needful fruits of the earth to prosper that we may enjoy them in due season. Preserve us from hail and tempest, from failures of harvest and from famine." Having done his part, he may sleep by night and rise again and labor by day, content to leave the result with God.

Of course, all that has been said in these lines, you good farm people already know, and well know. This is written for the benefit of your cousins who dwell among the bricks and mortar of the cities.

Medical Mission

Hospitals and medical clinics are bright stars in the firmament of foreign mission endeavors. Working alongside the missionary in his ministry to men, the doctor and the nurse are ever busy healing diseases and relieving pain among many unfortunates. As warm rays of sunshine on a winter's day can soften a hard crust of ice and snow, so rays of love from a medical clinic can help break down barriers of suspicion or prejudice and pave the way for the entrance of Christianity.

Years ago an old Hindu priest explained to a missionary: "We do not fear your schools, for we need not send our children. We do not fear your preaching, for we need not listen. But we dread your Christian physicians, for they enter our homes and help us and gain our hearts; then we must hear them teach the religion of Jesus Christ." — When David Livingstone made his way through the uncharted jungles of the Dark Continent, he carried with him a medicine chest and a few well-chosen surgical instruments. The work of Dr. Wilfred T. Grenfell in arctic Labrador and of Dr. Albert Schweitzer in torrid Africa have won the attention and admiration of the whole world.

Reports from our own stations in India, Nigeria, Hong Kong, New Guinea, and Guatemala speak in high terms of the blessed influence of the ministry of healing. Important as it is in itself for the physical welfare of thousands, it is not an end in itself, but a means to an end; it is a handmaid of religion.

Within the past few years Lutheran physicians and other medical personnel in our Church, for the cause of medical missions, have banded together in an association to help Mission Boards procure necessary equipment for hospitals, laboratories, and clinics; provide student scholarships for prospective workers; and in general support our foreign missions.

Chapters of the Lutheran Medical Mission Association are being organized in some of our principal cities. Its publication *The Cross and the Caduceus* carries news gathered from this specialized field. While medical people, in particular, are being approached for membership, anyone who is interested in furthering this worthy cause may join as an associate.

How About "Dead" Members?

Congregational circles are widely discussing inactive members. One speaker of the national L. L. L. seminar program is handling this very subject.

Statistics now being gathered for church attendance and participation in Holy Communion will show either a gain or a loss. But in either case they will reveal that many hold membership but are not active members. They go to church only occasionally; years on end they do not approach the Lord's Table; they do not support the church, though some may come through with a little bonus after other bills are met and after plenty is left over. If severe illness strikes them, they expect other church members to put themselves out. When urged to do better, the inactive members readily admit their wrongdoing and give a kindly alibi. But no action.

Then when the church acts, they find fault and say that they would be a church member today if the church had done right by them.

Many congregations are working hard to activate delinquent members or eventually to excommunicate them. No doubt there is need for a friendly, firm, and vigorous program toward preventing such delinquency, curing it, or resorting to surgery when all else fails.

Wisdom

The last few decades have seen advances in human achievements unparalleled in the world's history. Scientific, technological, and medical discoveries have made man almost master of the universe. He dives into the deep like the whale, he flies through the air like an eagle, his voice girdles the globe. Godlike are his intellectual and artistic productions. And yet these same decades have witnessed man-made horrors and cruelties probably never before even dreamed of. Man's "inhumanity to man" has become commonplace. Accounts of oppression, persecution, tyranny, wars, fill our daily press.

What an awful contradiction! The most masterful generation in history and the most murderous! The explanation? Job of old poses the same problem, but he also gives the solution in chapter 28: Man has a knowledge of natural things, but "he knoweth not the price of wisdom; neither is it found in the land of the living," for "the fear of the Lord, that is wisdom," says God in the same chapter, "and to depart from evil is understanding." When man finds this wisdom, the true wisdom, the heavenly wisdom, revealed in His Son, who came to bring peace, then man will also depart from evil.

Are you helping to make known this wisdom?

Normal Life Span

A rare operation recently gave a doomed 35-year-old factory worker a chance to live a normal life span. Surgeons took part of a dead man's artery and transferred it, in a six-and-one-half hour operation, to the ailing man's heart. The results were declared successful.

When the righteous Jesus of Nazareth spilled His blood on Golgotha's Cross, His Father transferred the merits of this sacrifice to sinful man and thereby declared that the life which by his fall Adam had forfeited was now restored. Whoever relies on this atonement of Christ can now live the normal life span which his Creator originally intended for him — in blissful eternity.

Will you live this life?

"THE ANNUNCIATION," WOODCUT BY ELIZABETH REUTER

The Annunciation (March 25)

And in the sixth month the Angel Gabriel was sent from God unto a city of Galilee named Nazareth to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

And the angel came in unto her and said: Hail, thou that art highly favored! The Lord is with thee; blessed art thou among women.

And when she saw him, she was troubled at his saying and cast in her mind what manner of salutation this should be.

And the angel said unto her: Fear not, Mary; for thou hast found favor with God.

And, behold, thou shalt conceive in thy womb and bring forth a son and shalt call His name JESUS.

He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David.

And He shall reign over the house of Jacob forever, and of His kingdom there shall be no end.

Then said Mary unto the angel: How shall this be, seeing I know not a man?

And the angel answered and said unto her: The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that Holy Thing which shall be born of thee shall be called the Son of God.

And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her, who was called barren.

For with God nothing shall be impossible.

And Mary said: Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her. — *Luke 1:26-38.*

Portland Concordia

By MARTIN J. NEEB
Executive Secretary, Board for Higher Education

The great Northwest, one of America's most rapidly expanding areas, is also host to Synod's most modern campus: Concordia College at Portland, Oreg. This school is located on a ten-acre plot in an attractive residential section of Portland.

Advances of $115,000 repaid from "Conquest for Christ" funds, provided the *Chapel-Library Building*, dedicated last year. The new library, which contains 7,000 volumes, is equipped with modern facilities, fully meeting the standards for accredited schools in Oregon. The beautiful Chapel of the Upper Room is of even greater importance to a training school for pastors and teachers through its contribution to the spiritual life of the students.

In addition, the "Conquest for Christ" offering is paying for a *Service Building*, which will include a dining hall, kitchen, staff quarters, and infirmary. Estimated cost is $100,000.

Campus Modernized

For forty years Synod's Portland Concordia operated its program in a single, inadequate, outmoded frame building which housed the dormitory, classrooms, offices, and dining hall. It was built in 1907, when the school was moved to its present location. Shortly thereafter a small gymnasium was erected. These were temporary quarters, but later developments necessitated their use for 45 years.

Since 1946 the campus has witnessed the erection of *Centennial Hall*, a new, spacious dormitory housing 80 to 100 students; *Luther Hall*, a modern, well-equipped administration and classroom building; a new *Gymnasium*, financed by the Northwest District of our Church; and the *Chapel-Library* wing. In addition, Synod has enlarged the campus through the purchase of three residences and seven lots adjacent to the main campus. A president's home, built on Synod's Building and Loan Plan, was completed in February. In six years the replacement value of this campus has grown from less than $60,000 to more than $600,000.

Accreditation Achieved

The competent faculty, the new plant, and modern equipment have enabled the school to be accredited in the Academy Division by the State of Oregon and the Northwest Association of Secondary and Higher Schools.

Four-Year Junior College

The academic program on this campus is unique among Synod's colleges since the Milwaukee Convention authorized an experiment with a four-year junior college type of operation, an arrangement which modern educators have frequently advocated. At present there is no high-school freshman class enrolled at Portland. The sophomore high school courses will also be removed at a later date. The purpose of the experiment is to determine whether more effective ministerial training can be achieved with a group ranging from the high school junior through the college sophomore level.

New Faculty

Of the 11 faculty members, only two joined the staff prior to 1946. In its 49-year history the institution has had only two presidents: Prof. F. W. J. Sylwester, who served as sole faculty member and president when the school was founded in the basement of Trinity Lutheran Church by the congregations of the Northwest District, and the Rev. Dr. Thomas Coates, who succeeded Professor Sylwester in 1946.

Academic Program Expanded

The enlarged facilities have made possible the expansion of the program to include the two junior college years, which the Board for Higher Education authorized in the fall of 1950. Because of the great demand for teachers in our Church, the college program includes courses for both theological and teacher-training students. The first graduates of the theological division enrolled in the St. Louis Seminary in September, 1952. Graduates from the pre-teacher-training program complete their work at Seward, Nebr.

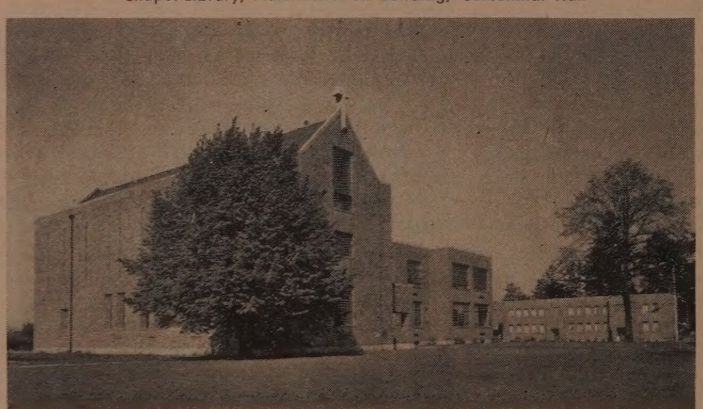
Portland, one of the four non-coeducational schools remaining in Synod's preparatory system, this year has 109 students, including 55 theological and 32 teacher-training students. Although only 59 per cent of the student body was preparing for full-time service in the Church as recently as five years ago, this number has now been increased to 80 per cent.

Synod's alert and energetic Northwest District has given Concordia at Portland outstanding support during this recent growth. Even though unparalleled mission opportunities make heavy demands on the people and the leadership of this District, it has contributed the major portion of the cost of Luther Hall and the construction of the physical education building without additional help from Synod. Equally strong interest and assistance have been furnished by the Concordia Women's Guild, the Lutheran Education Society of the Pacific Northwest, and the Concordia Alumni Association.

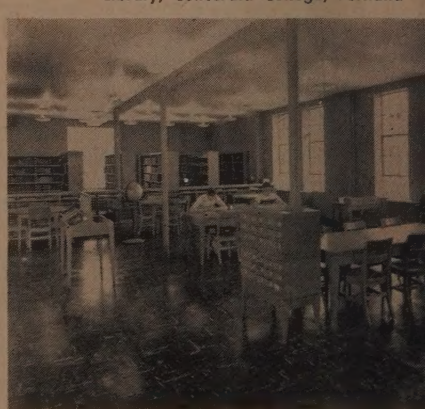
When the service building is completed in about ten months, it will give Synod adequate capacity and equipment for 200 students at Portland, except in dormitory facilities.

President Thomas Coates

Chapel-Library, Administration Building, Centennial Hall



Library, Concordia College, Portland



And Jesus Said

The Sabbath was made for man, and not man for the Sabbath. Therefore the Son of Man is Lord also of the Sabbath.
Mark 2:27, 28

Why does Jesus call Himself "the Son of Man"? Does He by that term, as has been held, wish to emphasize His humanity? Or does He thereby intend to declare that He is the "ideal man"? Neither of these interpretations satisfies. An explanation which is tenable from every point of view looks upon the expression as a designation of the Messiah taken from Dan. 7:13: "I saw in the night visions, and, behold, one like the *Son of Man* came with the clouds of heaven." Using this appellation in speaking of Himself, Jesus states indirectly that He is the promised Helper, the Messiah, the Son of God, who likewise is true man.

The saying before us asserts that Jesus possesses divine authority; He is Lord of the Sabbath. The Sabbath had been instituted by God, not to put a heavy burden on men, but for their benefit, to give them a day of rest. But the Sabbath law had its external rigid features, the seventh day of the week had to be kept; no work could be done.

This law belonged to the regulations given in the time of the Old Dispensation, when the children of God had not yet come of age. Children need special supervision, minute regulations, specific directions, which often seem burdensome to them. In addition the Jewish religious leaders, through the so-called tradition of the elders, had made the Sabbath observance a grievous and galling yoke.

Jesus has the right to change the Sabbath law — that is what He asserts. Did He do it? While He walked this earth, He did not abrogate it. But when His Church was spread into pagan territories, His Apostles proclaimed that this law was no longer binding. Especially clear are the words of St. Paul in Col. 2:16, 17: "Let no man, therefore, judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days, which are a shadow of things to come; but the body is of Christ." See also Rom. 14:5, 6; Gal. 4:9-11.

Here, too, we have an indication that the religion which Jesus preached was not one of outward ordinances, but of the right attitude toward God, of faith in the forgiving mercy of the Father, of trust in the sacrifice of the Messiah, of love toward our fellow men. We Christians keep Sunday, not because the outward observance of this particular day is divinely prescribed, but because we love Christ and His Word, and we wish to sit at His feet and hear His life-giving message.

WILLIAM F. ARNDT

Your Synod

When the original twelve congregations formed our Synod, they safeguarded their individual rights and prerogatives. Since then, several thousand congregations have joined Synod, and none of them has sacrificed its sovereignty. In fact, the original founders of our church body wanted Synod to function as an adviser and thus render service to pastors, teachers, and congregations. This is stated specifically as one of the reasons for organizing our Synod. Paragraph 8 of Article III of Synod's constitution reads: "The protection of pastors, teachers, and congregations in the performance of their duties and the maintenance of their rights."

In order that this provision be clearly understood, a special section, Article VII, was inserted into the constitution of Synod at its first session. This article sets forth the relation of Synod to its members. It reads:

"In relation to its members, Synod is not an ecclesiastical government exercising legislative or coercive powers, and with respect to the individual congregation's right of self-government it is but an advisory body. Accordingly no resolution of Synod imposing anything upon the individual congregation is of binding force if it is not in accordance with the Word of God or if it appears to be inexpedient as far as the condition of a congregation is concerned."

It was especially Old Trinity Church, Dr. C. F. W. Walther's congregation, which insisted that the relation of Synod to the individual congregation should be defined as "but an advisory body." This means that a resolution of Synod is not of binding force upon congregations. If a congregation is convinced that Synod's resolution "is not in accordance with the Word of God" or if the congregation sincerely and conscientiously finds it inexpedient to carry out the resolution, it has the right to reject it. The congregation is sovereign. This principle is upheld to this day.

A few examples or illustrations will help us to understand this all the better.

a) Synod cannot prescribe to a congregation how it must conduct its internal affairs. It cannot interfere in matters of election of officers, purchase and ownership of property, etc.

b) Synod cannot assign pastors to congregations. The congregation calls them. Nor can Synod depose a pastor. That, too, can be done only by the congregation. Synod may be called upon to give advice, but it is the congregation on which the decision rests. More of this next time.

J. W. BEHNKEN

The Ten Commandments

II. "Thou shalt not take the name of the Lord, thy God, in vain"

God's name is holy. It is the sacred symbol of God Himself. Honor and might and majesty are attached to it. It is to be employed or invoked only when and as He has commanded it, and then with reverence and respect.

The careless or thoughtless use of God's name is not to be regarded as a trifle. It indicates the absence of the right relation to God. To the child of God, redeemed from his sin and eternal doom by the atonement of God's only-begotten Son, the privilege of calling upon the name of the Lord whenever the vicissitudes of life demand an appeal to a higher Power, the pouring out of the heart to that Being in whom we live and move and have our being, is so wonderful that he will do nothing to cheapen or to mar it in the least. He will shun the vulgar habit of exclaiming, with or without provocation, "My God!" He will not express anger or disgust or insistence by prefacing his remarks with, "God's sake!" And the name of his blessed Savior, Jesus Christ, will be treated just as tenderly, just as reverently. That is the will of God.

Yet the name of God will be on his lips very frequently. Prayer and praise are demanded of him. In his private petitions and in his public supplications he will lovingly address his heavenly Father, and he will do that in the name of Jesus Christ. He will speak of God and the salvation wrought by Him to his friends and acquaintances. He will make it a point to study the Scriptures that he may know when and how God's name may be used.

Yes, and he will endeavor earnestly to hallow that name by seeing to it that the Word of God is taught in its truth and purity and that he as a child of God also leads a holy life according to it. (See Luther's explanation of the First Petition.) The name of God's Son, Christ, is in his name. He is a Christian. He will not bring disgrace upon that name by a life that is unworthy of his Savior.

So does the Christian keep the Second Commandment.

GEORGE C. KOENIG †, 1894—1950

Prayer

O Lord, who never failest to help and govern those whom Thou dost bring up in Thy steadfast fear and love, make us to have a perpetual fear and love of Thy holy name, so that we may call upon it in every trouble, pray, praise, and give thanks; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

NEWS

Elizabeth Reuter, whose woodcut "The Annunciation" is reproduced on page nine of this issue, is the daughter of the Rev. Th. Reuter (†), pastor at Crimmitschau, Saxony, Germany. With her mother and sister she now lives at Bad Juist on an island in the North Sea. She is a graduate of the Academy of Fine Arts, Leipzig.

The California Taxpayers Alliance in February instituted at Oakland a court test of the new State constitutional amendment exempting religious and other non-profit private schools from property taxes. After the measure passed the Legislature, the Alliance prevented it from becoming law and secured the required number of signatures on a petition calling for a referendum. In the referendum, held last November, Californians endorsed the amendment by a majority of more than 75,000 votes. The suit charged that the amendment violates both the State and the Federal Constitution and asked the court to "enjoin and restrict all collecting agencies from carrying out the provisions of the amendment."

The petition contended that the tax exemption is, in effect, a State subsidy of church schools and thereby contravenes constitutional prohibitions against the appropriation of public money for any religious sect or sectarian purpose, and that the amendment violates the constitutional principle of separation of Church and State.

The new law extends to elementary and high schools the tax exemption which private colleges in California previously enjoyed.

Clare Booth Luce, U. S. ambassador to Italy, playwright, actress, Congresswoman from Connecticut, 1944—1948, and wife of the publisher of *Time* and *Life*, is a convert to Roman Catholicism.

Dr. Glenn L. Archer, executive director of Protestants and Other Americans United for Separation of Church and State, and Dr. Joseph M. Dawson, executive secretary of the Baptist Joint Committee on Public Affairs, before her nomination was confirmed objected to her serving as an unofficial envoy to the Vatican. Since the resignation in 1950 of Myron C. Taylor, personal representative of the President to the Holy See, Protestant spokesmen in the U. S. have protested against any renewal of U. S. representation at the Vatican.

After her nomination Mrs. Luce said in Washington that she supported the principle of separation of Church and State. "As American ambassador in Italy," she said, "I could have no relations whatsoever with the Vatican, formal or informal, open or secret."

The National Lutheran Council recently agreed to sell its present Church Center in Washington, D. C., and to cooperate with The Lutheran Church—Missouri Synod in acquiring a new building in the capital for use by the Armed Services Commission of the Missouri Synod, the joint Lutheran Service Commission, and the NLC Bureau of Service to Military Personnel. The Council decided to contribute up to $225,000, or 60 per cent of the purchase price, for the new building.

The Concordia Seminary (St. Louis) Chorus, under the direction of Dr. William B. Heyne, on a 2,000-mile concert tour during inter-semester, January 27 to February 3, sang at Cole Camp, Mo.; Ellsworth, Kans.; Denver, Colo.; North Platte, Norfolk, Madison, Columbus, and Omaha, Nebr.; and Rock Island, Ill. The group, which traveled in two busses, struck a halcyon winter interlude of sun and 45°—50° temperatures along their way, even at Sterling, Colo., where only a few weeks later a school bus was lost in blinding snow blizzards.

Audiences of 1,000 and 950 welcomed the choristers at Omaha and Ellsworth, respectively. William Friedrich, tour manager, said: "The chorus had its biggest thrill in presenting an impromptu concert at Wheat Ridge."

Church members quartered the students overnight; women's guilds served meals and prepared box lunches.

The Board for Higher Education and its Advisory Council, consisting of all college and seminary presidents, met in the Lutheran Building, St. Louis, on February 17 and 18 to discuss selected sections of the Board's report to Synod. The senior college plans and proposed adjustments in the procedures covering the election of professors received special attention.

A nine-hour fire on February 15 at Lutheran Publishing House, Blair, Nebr., where 12 periodicals of the United Evangelical Lutheran Church are printed, caused an estimated $100,000 damage to the warehouse and book stock, only partially covered by insurance. A new wing, added to the 50-year-old plant last year, was saved.

Despite growing East-West tensions and anti-Church policies of German Communists, the United Evangelical Lutheran Church in Germany continues to prepare for its general synod meeting, scheduled to be held in Weimar, Soviet Zone, April 16—21. The meeting, which was originally planned to take place in Munich, West Germany, early in February, was switched to the Soviet Zone after Red authorities refused exit permits to delegates from Lutheran congregations in the East Zone.

The Rev. Leonard J. Feeney, Boston priest whom the Jesuits dismissed in 1949 and whom the Sacred Congregation of the Holy Office excommunicated from the Roman Catholic Church last month, contends that there is no salvation outside the Catholic Church. In 1949 the Holy Office ruled that salvation is possible to persons not members of the Church if they are "united to her by desire and longing." The decree of excommunication stated that Father Feeney stubbornly disobeyed an order "legitimately enjoined upon him to appear in Rome before the authority of the Sacred Congregation."

Archbishop Richard J. Cushing of Boston prohibited Catholics from attending St. Benedict's Center at Cambridge, where Father Feeney is director, "on pain of forfeiting the right to receive the Sacraments of Penance and the Holy Eucharist."

Court Scene from "All That I Have" — Synodical Film Given Freedoms Foundation Award

"All That I Have," a motion picture which the Audio-Visual Aids Board of the Missouri Synod produced under the executive direction of Melvin F. Schlake, received a Freedoms Foundation Award for first place in the 16 mm. film classification. President John W. Behnken received the award of a plaque in a ceremony held at Valley Forge, Pa., February 22. The motion picture dealing with Christian stewardship had Synod-wide booking last year as part of the "Conquest for Christ" campaign. Many other Protestant denominations used the picture to spearhead stewardship drives in their churches. The story tells of a doctor who wants to give $50,000 to his church. His nephews, who are his fiscal agents, try to block the donation through court procedures which attempt to prove the unsound mentality of the physician. Testimony of witnesses, both for and against the case, shapes the principle of Christian stewardship. The film's title comes from the doctor's statement: "All that I have, all that I am privileged to do, belongs to God. All is His. I am only His fiscal agent."

Every week during Lent is Letter Week at Radio Station KFUO, Concordia Seminary, St. Louis, Mo. All who write for a souvenir will receive a copy of the Gospel according to Saint John, bound in a colorful Easter cover.

At a special academic convocation on March 15, Concordia Teachers College of Seward, Nebr., conferred honorary doctorates upon the Rev. A. R. Kretzmann, pastor of St. Luke's Church in Chicago, and the Rev. Martin J. Neeb, Executive Secretary of Synod's Board for Higher Education.

The National Lutheran Council at its 35th annual meeting in Atlantic City last month unanimously adopted a plan to establish a permanent Lutheran immigration service, which, if church bodies in the NLC cooperate, will begin to function January 1, 1954. The main objective of the agency would be to aid Lutheran immigrants coming into the U. S., to cooperate with Lutheran World Service of the Lutheran World Federation in resettling refugees throughout the world, and to represent the NLC on immigration matters.

Service to immigrants would include reception at ports of entry, referral of incoming Lutherans to congregations for spiritual ministry, counsel, and information on immigration problems and procedures.

The fourth annual Lutheran Student Government Conference, which met at St. John's College, Winfield, Kans., February 12, welcomed advisers and student delegates from the following 16 colleges: the two Concordia Seminaries at St. Louis and Springfield, the two Teachers Colleges at Seward and River Forest; Northwestern College, Watertown; Valparaiso University; the Concordia Colleges at Fort Wayne, Milwaukee, St. Paul, Bronxville, Portland, Oakland, Edmonton, Austin, St. John's, Winfield, and St. Paul's, Concordia, Mo.

An exchange of information and experience grew out of panels on "Administration-Individual Problems," "Administration-Student Council Relationships," "The School and Organizations," and "Individual to Individual Relationships." Dr. A. M. Rehwinkel of Concordia Seminary, St. Louis, spoke on how Christians must meet world problems. President W. F. Wolbrecht of St. Paul's, Concordia, addressed the dinner meeting on the relationship between culture and Christianity on Christian campuses. Dean A. G. Huegli of River Forest sketched recent trends in public and synodical schools in student government. Prof. O. Kruger and Dr. W. H. Wente of St. John's discussed the role of athletics and music in the Christian's life on the campus.

Next year the conference will meet at Seward.

Lutherans from 97 Milwaukee area churches of the Missouri and Wisconsin Synods on February 20 celebrated the 25th anniversary of broadcasting Sunday church services over WTMJ. Pastors and laymen who have directed the broadcast during the quarter century addressed 350 persons at an anniversary dinner held at Concordia College, Milwaukee.

The Rev. Arthur B. Tacke, pastor of Zebaoth Church, stated that broadcasting the Gospel proved to be truly a blessing.

Dr. G. Christian Barth, pastor of St. Paul's Church, West Allis, recalled that during the first five years of the broadcast, 3,500 requests for catechisms came from non-Lutheran listeners.

The Rev. H. G. Brueggemann, pastor of Mount Olive Congregation, Milwaukee, said: "We know multitudes of people have been converted to Christ through this broadcast."

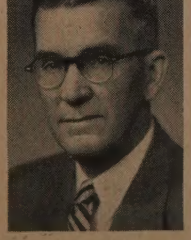
Plans for a new Missouri Synod Lutheran High School in Milwaukee are under way. A 27-acre tract between 92d and 99th Streets on the city's northwest side has been purchased. Milwaukee's present Lutheran High School on 13th Street has an enrollment of 925 students; the new building will accommodate 1,000.

Forty-two of the 48 Missouri Synod congregations in the Greater Milwaukee area have named their chairmen for the fund drive, which will begin April 27. Campaign headquarters are at Lutheran Center, 11th and State Streets.

A New Lutheran High School Mass Rally will be held at Milwaukee Auditorium, Sunday, April 12.

PROFESSOR WUNDERLICH INSTALLED

Prof. Lorenz Wunderlich was installed at Mount Calvary Church, St. Louis, Mo., February 15, 1953, as professor in the Department of Systematic Theology of Concordia Seminary. Prof. John Theo. Mueller delivered the sermon, "The Glory of Our Ministry as Teachers of Theology," based on Matt. 28:16-20, and Mark 16:14-20. The Rev. George W. Wittmer, 1st Vice-President, representing the Rev. Th. A. Weinhold, President of the Western District, performed the rite of installation. The Rev. Paul G. Stephan, pastor of Mount Calvary, and Prof. Paul M. Bretscher, acting president of the Seminary, officiated. Prof. Walter E. Buszin was organist. The Seminary Chorus, under the direction of Dr. William B. Heyne, sang the anthem, and the student body of the Seminary chanted the Psalm.



Prof. L. Wunderlich

Professor Wunderlich, son of the Rev. Fred Wunderlich and his wife, Bertha, nee Klein, was born at Lincoln, Tex., February 14, 1906; was graduated from St. John's College, Winfield, Kans., in 1924, and from Concordia Seminary with a B. D. degree in 1927. He was ordained and installed as pastor of Calvary Lutheran Church, Indianapolis, Ind., October 11, 1931, and served until 1938, when he became member of the faculty of St. John's College, Winfield, Kans. In the graduate field he studied for one year at Concordia Seminary, received the Master of Arts degree in history from the University of Nebraska in 1931, and spent a year and eight summers at the University of Wisconsin in the field of German language and literature. Professor Wunderlich married Mildred Heger of Indianapolis, June 1, 1934. They have three children: Lorenz Fred, Carol Ruth, and Paul Harold.

E. J. Saleska

CONSCIENCE

(Continued from page 5)

Why is it that the voice of conscience is not always followed, but is so often suppressed? It is because of the contrary power within us, the evil flesh, aided and abetted by the devil and the wicked world. While conscience urges compliance with God's Word, the flesh urges expediency because of the need of the moment, the fear of men, the desire to please others, or the desire to favor someone for our own benefit. Thus the fear of men caused Peter to ignore his conscience and deny his Lord; and the love of money caused Judas to disregard the warnings of his conscience and betray Jesus. Those who persistently disregard the promptings of their conscience cause their conscience to become hardened. This does not mean that the conscience dies, for this never takes place, but it ceases to function for a time.

Activating the Conscience

How can an inactive conscience be activated? If the conscience is misguided, the Moral Law of God can show the individual his error and bring him to contrition. Thus Saul's misguided conscience was aroused by the voice of Christ Himself: "Saul, Saul, why persecutest thou Me?" If the conscience is hardened by repeated sinning, the Law of God can arouse the sinner to a realization of his sin against God and thus cause the conscience to condemn the individual and work godly sorrow over sin.

God lovingly chastens Christians in order to activate their consciences by

reminding them of their sins, awakening in them the conviction of their sinfulness, and bringing them to contrition. Thus Jonah's suppressed conscience was aroused by the chastening of God when he was thrown into the sea and swallowed by a great fish.

The goodness of God also leads to repentance by making Christians feel ashamed of themselves when they ponder how little they deserve God's blessings. Thus by contrast God's goodness reminds us of our own unworthiness, and brings us to contrition.

Thus the Moral Law of God, together with the chastening of God and the goodness of God, activates inactive consciences.

A Peaceful Conscience

Many people have a disturbed conscience, also called a troubled, agitated, or smitten conscience. Once an inactive conscience is aroused, the pangs or qualms of conscience may become very painful and severe. Great fear and terror may grip the heart, which may lead to acts of violence. Conscience is like a sleeping giant. It may take much to arouse it. But once it is aroused, its power may be very great. And one cannot flee from one's own conscience, since it accompanies a person wherever he goes.

How may a peaceful conscience be obtained? Many people do works of penance. Some who have cheated the U. S. Government send money to the Conscience Fund in Washington, D. C. But good works cannot make a conscience peaceful before God, as Luther and others who tried salvation by works found out. Good works may deceive an individual for a short time, but conscience will accuse him again and again of sin.

Something greater than the good works of sinful human beings is needed to provide a peaceful conscience. What is it? It is God's forgiveness of our sins. This is obtained only by sincere sorrow over our sin and faith in Jesus as our Savior from sin. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ," Rom. 5:1.

How may a peaceful conscience be preserved? By a godly life. Thus St. Paul exercised himself "to have always a conscience void of offense toward God and toward men." And when in weakness a Christian sins, peace of conscience is restored by contrition and faith in Christ.

To sum up: A God-pleasing conscience is one which is rightly guided by God's Word, active in response to God's will, and peaceful by contrition and faith in Christ.

May God give and preserve to all of us a conscience pleasing to Him, and grant that we may be His instruments in producing and preserving such a conscience in others!

Books

House of Dreams. By G. L. Wind. Concordia Publishing House. 282 pages. $3.00.

A fascinating narrative of two immigrants who came to the U. S. shores during the sixties of the last century. Like so many others, they sought to build without God, giving themselves wholly to the pursuit of fame and fortune. A succession of painful experiences led them to the consideration of spiritual values and eventually to true happiness in the Lord.

The Choirmaster's Workbook. Edited by Dayton W. Nordin. Volume Three. Augustana Book Concern, Rock Island, Ill. $2.50.

A practical record book, arranged according to the church year. Includes a discussion of "Service Music for Lutheran Organists," prepared by William Lester; likewise a section on "The Children's Choir," and attendance records. Specific choral recommendations come from the pen of Herbert D. Bruening, organist and former choral director of St. Luke's Lutheran Church in Chicago.

WALTER E. BUSZIN

The Story of Our Hymns. By Armin Haeussler. Eden Publishing House, St. Louis, Mo. 1952. 1,088 pages, 8½×5½. $6.00.

A handbook to the 1941 *Hymnal* of the Evangelical and Reformed Church, following the usual scheme of such handbooks: notes on each hymn and tune, short biographical sketches of authors, composers, and translators. The author has put a prodigious amount of labor into the compilation of the material, some of it new, presenting not just dry facts, but enlivening sidelights and often evaluations of texts and tunes. Included are excellent essays on the nature of the hymn and the Evangelical and Reformed antecedents of the *Hymnal*. A statement on page 24, we hope, will not apply to our congregations. "The pernicious practice of official boards and church school cabinets of buying a hymnal that is cheap rather than one of high quality is still with us today; consequently the purely commercial houses which have no regard for hymnic standards thus continue to make huge profits on their nondescript compilations." Eden Publishing House has produced in this book an outstanding print job, better, we think, than the *Hymnal* itself. While many of the hymns discussed are not found in our *Lutheran Hymnal*, students of hymnology, also choirmasters, organists, and pastors, will derive much profit and pleasure from owning this handbook.

Galatians and You. By C. Norman Bartlett. Moody Press, Chicago. 1948. Paper cover.

This is a practical exposition of the Letter to the Galatians, stressing the central teaching of the Letter: salvation by grace alone. Reformed theology crops out in a paragraph on Baptism and in the teaching "Once a son (of God), always a son." Otherwise the book can serve well as a guide toward an understanding of this great Letter. The style is simple and popular. The writer's flair for puns and other word plays may prove irritating if you read the book at one sitting.

Webster's New World Dictionary of the American Language. College Edition. The World Publishing Co., Cleveland and New York. 1953. 1,760 pages, 10×6½. $5.00; thumb-indexed, $6.00.

The latest and most up to date among the abridged college dictionaries. Definitions are clear and simple. All entries, including geographical and biographical terms, are in a single alphabetical listing. Besides the standard vocabulary, modern Americanisms are recorded, such as *wow, gripe, pushover, jerk, drip, whodunit, cold war, point up, Annie Oakley, goon, gook, Vaticanism.* Contains many idiomatic phrases and encyclopedic material generally found only in unabridged dictionaries, also many illustrations and spot maps; some of the latter, however, are so dark that they often show through the thin paper. If you need a good dictionary, order this one.

Educational Studies Nos. 181—190. Order from Western District L. W. M. L., 3558 S. Jefferson Ave., St. Louis 18, Mo. 50 cents.

Ten study topics, with the general theme "Glorifying God," present a wide variety of subjects, such as "Missions," the story of Mary Moffat in the African jungles; "Talents," Jenny Lind; "Patriotism," origin of "America the Beautiful"; "Occupation," story of the Communion wafer; "Anniversaries," "Hobbies." This wealth of interesting information in small compass, with a large appeal, deserves wide distribution. No Christian housewife or family will regret ordering it. Big in content, small in price.

The Presidents, Men of Faith. By Bliss Isely. W. A. Wilde Co., Boston, Mass. 1953. 284 pages, 9×6. $3.75.

Concise biographical sketches of all U. S. Presidents, with special emphasis on their religious views. Interesting sidelights on their home and family life. Full-page photographs and annals of each chief executive, with ample bibliography and index. The writing of the book occupied the author off and on for over 20 years. His attitude throughout is sympathetic. There is little critical evaluation. The words "faith" and "Christian" as applied to the Presidents are used in the widest possible sense, including freethinkers and Unitarians. Even Jefferson, who wrote a "Life of Jesus," in which he omitted all the miracles and the Resurrection, called himself a Christian, as did Lincoln, who, according to the author, was not a church member because he could not accept "orthodox theology." Although a sketch of President Eisenhower is included, the book went to press before he united with the Presbyterian Church. Perhaps nowhere else can one find the religious views of our Presidents so compactly presented.

Architecture and the Church. An Official Publication of the Joint Commission on Architecture and the Allied Arts. Seabury Press, Greenwich, Conn., 1952. 55 pages. 65 cents.

We recommend this publication to those who contemplate the erection of a new church. While it manifests an Anglican bias, particularly in the chapter on "Allied Arts," this booklet includes much information and advice of value also to Lutherans. It is heartening to hear an Anglican committee say: "There is no excuse in our day

for planning a church with a divided choir." "Many churches are returning to the more functional and less distracting custom of having the choir stalls in the west gallery or transept gallery."

WALTER E. BUSZIN

The Devotional Catechism. By Peter C. Krey. Northwestern Publishing House, Milwaukee, Wis. Cloth, 156 pages. $1.75.

Most books for devotional use in the family circle or sickroom are based directly on texts from the Bible. This book consists of a series of 62 devotions built around the chief parts of Luther's Small Catechism. Eleven devotions are based on the Commandments, twenty-five on the Creed, nine on the Lord's Prayer, six on Baptism, five on the Office of the Keys and Confession, and six on the Lord's Supper. Each one of the devotions includes a meditation of about 200 words. The meditation is suitable for a fairly mature reader; it is too advanced for the unconfirmed. A personal prayer that utilizes the pertinent phrases and thoughts of the Catechism accompanies each meditation. A refreshing series of devotions.

Making Your Marriage Succeed. By Theodore F. Adams. Harper and Brothers. New York. 156 pages. $2.00.

A useful discussion of love and marriage on a Christian basis. The author makes good use of the findings of marriage experts; yet he gives solid emphasis to the principles of the Bible, though a few paragraphs on engagement and divorce are weak. Likewise his view on planned parenthood cannot be endorsed.

Announcements

Ordinations and Installations

CANDIDATES

Ordained:

Jaebker, Orville, Our Redeemer, Evansville, Ind., by Alfred F. Winter, Feb. 8.

Ordained and Installed:

Horn, August, Ebenezer, near Paige, Tex., by L. Karcher, Feb. 15.

PASTORS

Installed:

Benecke, Fred C., Mount Olive, Suring; Immanuel, near Breed, Wis., by J. R. Westphal, Feb. 8.

Brauer, F. A., Immanuel, near Caroline; St. John, near Caroline, Wis., by H. H. Wegner, Feb. 8.

Eggers, Theodore, St. Paul, Lewistown, Mont., by Pres. Paul M. Freiburger, Feb. 15.

Hannemann, Walter E., Trinity, Fisher; St. Paul, Euclid, Minn., by E. Borchert, Feb. 8.

Homrighausen, Edgar W., First, New Orleans, La., by Pres. M. W. H. Holls, Jan. 25.

Kretzschmar, Martin, Christ, Belmont, Mass., by Elmer C. Kettner, Jan. 18.

Oelschlaeger, Erich V., First, Long Beach, Calif., by Norbert C. Mueller, Feb. 8.

Pingel, Alva, St. Peter, Wentworth, S. Dak., by Paul Schornack, Feb. 15.

Pragman, Herbert C., Trinity, North Little Rock, Ark., by Richard C. Jahn, Feb. 8.

Resner, Walter, First, Kingsley, Iowa, by W. P. Clausen, Feb. 8.

Schulz, Donald C., St. John, Luxemburg, Wis., by J. H. Nau, Feb. 1.

Storm, E. A., St. John, near Rensselaer, Ind., by Eugene H. Storm, Feb. 8.

Ulmer, Philip, Trinity, Murdock, Nebr., by Melvin H. Meyer, Feb. 15.

Zucker, F. R., Zion, Sagerton, Tex., by Herman E. Baumann, Feb. 8.

TEACHER

Installed:

Robichaux, Emile J., First English, St. Paul, New Orleans, La., by Edgar W. Homrighausen, Jan. 25.

Ground Breaking

Delta, Colo. Redeemer, church, Dec. 21, 1952.

Cornerstone Layings

Kansas City, Kans. Zion, church, Feb. 1.
Reese, Mich. Trinity, school, Feb. 1.

Dedications

Dearborn, Mich. Our Redeemer, church, Feb. 1.
Fort Worth, Tex. Christ, church, Nov. 30, 1952.
Lawrence, Kans. Immanuel, church and student center, March 15.
St. Joseph, Mich. Trinity, school, church activities building, Feb. 1.
Wykoff, Minn. St. John, school, Dec. 7, 1952.

Official Notices

The Board of Control of Concordia Seminary in St. Louis will meet April 14, 1953, for the purpose of electing a president of Concordia Seminary. — FREDERIC NIEDNER, D. D., *Secretary* of the Board of Control.

Mr. Theo. von Fange of Cleveland Lutheran High School, Cleveland, Ohio, has announced his desire to enter the ministry of The Lutheran Church — Missouri Synod and is herewith applying for a colloquy.

Mr. Paul F. Hutchinson, 187 Chittenden Ave., Columbus, Ohio, at present a student at Capital University, Columbus, Ohio, desires to enter the ministry of The Lutheran Church — Missouri Synod and requests a colloquy.

The Rev. E. F. C. Stahl, Route 1, Milan, Ind., at present pastor of St. Paul's Church (ULC), Milan, Ind., desires to enter the ministry of The Lutheran Church — Missouri Synod and requests a colloquy.

The Rev. Gustav Adolph Sulzer, at present ministering to a group of Latvian Lutherans in Cleveland, Ohio, desires to enter the ministry of The Lutheran Church — Missouri Synod and requests a colloquy.

OTTOMAR KRUEGER
President, Central District

Call for Nominations for the Presidency of Concordia College, Milwaukee, Wis.

Since the sudden death of Dr. Leroy C. Rincker has created a vacancy in the presidency of Concordia College, Milwaukee, Wis., the Board of Control of the college, with the approval of Synod's Board for Higher Education, herewith urgently requests the congregations of Synod to nominate qualified candidates for this office.

Relative to the duties and functions of the president of one of Synod's schools, the *Handbook* says: "The president shall be the spiritual, academic, and administrative head of the school and shall be the executive officer of the Board of Control."

"He shall be the head of the Department of Religion and, if possible, give the principal courses in the same; and he shall be the pastoral and spiritual adviser of the students."

Nominees, therefore, should be sound theologians as well as able administrators.

All nominations should be in the hands of the secretary of the Board of Control no later than May 8. — REV. FELIX KRETZSCHMAR, *Secretary,* Board of Control, 2664 North 68th St., Wauwatosa 10, Wis.

Missing Person

William O. Victor III., 17 years old, 5' 10½" tall, weight: 168 lbs., blue eyes, blond hair, wearing light horn-rimmed glasses, brown oxfords, khaki pants, white T-shirt, blue-and-gold football jacket, left home in Rockwall, Tex., October 10, 1952, to attend a football game, but did not return. Pickup truck he drove was found later in Dallas. Co-captain of local football and basketball teams. Confirmed in Lutheran Church, Leonard, N. Dak.; member of Zion, Dallas. Armed Services, F. B. I., and other agencies notified of his disappearance. Anxious parents will be grateful for information. Mr. and Mrs. W. O. Victor, Jr., Victor Honey Farms, Rockwall, Tex.

Notices

Anyone knowing of fellow Lutherans moving to *The Dalles, Grass Valley,* and *Hood River* areas in Oregon and the *Bingen-White Salmon* area in Washington write the Rev. John E. Simon, 904 State St., Hood River, Oreg.

Anyone knowing of Lutheran families moving to *Arlington,* Tex., please notify Rev. Arthur Senn, 1401 South College, Arlington, Tex.

Anyone knowing of Lutherans residing in *Livermore, Pleasanton, Sunol,* or *Dublin,* Calif., please write the Rev. Ralph Busch, 935 North F St., Tracy, Calif.

Wanted

Pews for new church, Negro mission. If a congregation has pews to give or sell reasonably (we will pay freight), please write: The Rev. Gustavus S. Robert, St. Philip's Lutheran Church, 51 West 25th St., Chattanooga 8, Tenn.

Fifty used *German Hymnals.* Write: Herman Busse, Secretary, St. Paul's Lutheran Church, 1024 South Jay St., Aberdeen, S. Dak.

Communion ware, candelabra, crucifix, and *baptismal font* for new mission at Livermore, Calif. Will pay shipping cost. Rev. Ralph Busch, 935 North F St., Tracy, Calif.

Graduate nurse, Lutheran, for St. John's College. Send suggestions and applications to Mr. R. J. Dumler, Business Manager, St. John's College, Winfield, Kans.

Available

Altar, baptismal font, small crucifix, and *hymnboard* for mission congregation willing to pay shipping charges. The Rev. Edward F. Lutz, 1104 School St., Hillsboro, Ill.

Matched, white, painted set: *pulpit, baptismal font, altar* with reredos which includes a large picture of Christ Knocking at the Door, available for shipping cost. Rev. R. M. Grundmeier, St. John's Lutheran Church, Groton, S. Dak.

Pews, white altar, pulpit, lectern, and *baptismal font* available about the middle of June for cost of transportation to a mission congregation. Write: Rev. F. H. Gerken, Box 245, Convoy, Ohio.

Changes of Address

Pastors:

Bauermeister, J. F., 5243 S. Major Ave., Chicago 38, Ill.
Benecke, F. C., Box 281, Suring, Wis.
Brack, Virgil W., 745 E. Wisconsin, Russell, Kans.
Broeske, D. E., 206 E. Seventh St., Oakley, Kans.
Fey, John, 3302 Iowa St., Pittsburgh 19, Pa.
Geist, Carl T., R. 3 (Clifty), Columbus, Ind.
Hohenstein, R. C., Chaplain, U. S. Coast Guard Academy, New London, Conn.
Klitzing, Leonard E., R. 5, East St. Louis, Ill.
Lindenmeyer, Paul J., 330 South 14th St., Harrisburg, Pa.
Lossner, Arthur B., Chaplain, 720 North Institute, Colorado Springs, Colo.
Malinsky, Walter G., 2361 Kingston, Aurora, Colo.
Marxhausen, V. H., Morristown, Minn.
Polzin, Emil H., *em.,* 894 East 236th St., Euclid 23, Ohio
Preisinger, Don C., R. 1, Cahokia, East St. Louis, Ill.
Reichmann, R., 2907 W. Oklahoma Ave., Milwaukee, Wis.
Scherer, Prof. Ross P., R. 4, Lincoln Hills, Valparaiso, Ind.
Schroeder, Paul, 4317 Lubbock St., Fort Worth 15, Tex.
Seebach, N. F., Lakefield, Minn.
Soderstrom, Con. E., 1506 14th Ave., Woodward, Okla.
Spitz, C. Thos., Jr., 1024 Art Hill Place, St. Louis 10, Mo.
v. Spreckelsen, Henry, 2222 Vauxhall Road, Union, N. J.
Thyr, Elmer D., Fairfield Rd., R. 1, Allison Park, Pa.
Weber, A. C., Dexter, Iowa
Wenzel, M., Hinckley, Minn.
Wickham, Louis W., 215 Park Lane, Austin 4, Tex.

Teachers:

Glinsmann, Ervin E., R. 2, Wayne, Nebr.
Richter, A. C., 3714 Gallalin Rd., Hyattsville, Md.

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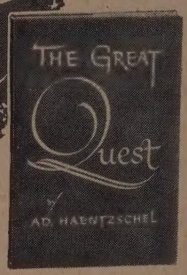
THE GREAT Quest



By Adolph Haentzschel

"I believe," says Dr. Haentzschel, head of the Department of Philosophy, Valparaiso University, "that in the present threatening, unquiet state of world affairs and in the widespread clash of opinions many people feel the need of seeking confidence and peace in the eternal verities. This book hopes to serve them in this quest."

"One of the great virtues of the present volume," says Dr. O. P. Kretzmann, President of Valparaiso University, "is the fact that it successfully unites various levels of thought and makes the latest findings of the laboratory and the library available to the thoughtful general reader. The writing is always simple and direct. Here perhaps is the last royal sign of the great teacher — the ability to make abstruse and difficult subjects lucid and plain. The depth of the discussion remains, but the waters are no longer muddied by technical jargon and the curious speech of the isolated specialist.

"Here then is a little book for many people — for all minds cut by the acids of modernity — for the student on campuses where knowledge is mistaken for wisdom — for our youth who need a sure, clear voice to lead them in their own quest for truth — for the theologian who will be refreshed by its integrity and humility of thought and speech — for all who ask the question: 'Lord, to whom shall we go?' in our bewildered and bedeviled time."

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